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No. 8.

Editorial Notes.

Our esteemed Secretary from New York, the Rev. Arthur J Brown D. D., now on a tour of inspection of Mission work in Asia, will have "been and gone" before this number is in print. He has visited the scenes of the great revival in Japan, of the great massacre in China, of the wonderful growth of the Church in Korea and the Philippine Islands, and now the missions of the America Presbyterian Church in India. May he have a successful tour in Persia, Syria and Egypt, and complete his tour in health and safety.

The plague continues to increase in the Panjab. Nearly seven thousand deaths were reported for the week just gone.

The mortality at Lodiana is not as yet very great, but it is increasing. As a precautionary step, the Christian Boys Boarding School gave its pupils one month's vacation at this time, instead of the usual Easter vacation. No deaths have as yet occurred in the Christian community at Lodiana. Three members of one family were placed in a detention camp as suspicious. Two of them have been declared free.

It is annoying to families to be kept in quarantine in this way, but it is the wise thing to do.

If our people generally could only be brought to promptly adopt the segregation camp and quarantine, the way to stamp out the plague would be

easier. It is encouraging to see multitudes coming in for inoculation.

We are gratified to note the six columns devoted to ourselves in the *Arya Patrika* of last week. We are however sorry to note a disposition to fasten upon us what all Protestant Christians repudiate and, that which the Bible also repudiates: viz "man-worship" and "pantheism." Surely our neighbour knows that we repudiate such a charge. In the ordinary acceptance of language, man worship is the worship of human beings as gods, which is the ordinary practice of idolaters. This, no Christian does. Christ himself is not worshipped as a man but as the God Man—God incarnate in Jesus of Nazareth.

So too in the case of the charge of pantheism. Everybody knows that there are Christians who have adopted a pantheistic or mystic philosophy, but to say that "the teaching of the Bible is rank pantheism" is to proclaim one's ignorance of Bible teaching.

The Bible does teach that matter and the souls of men are created, that is they are brought into being by a fiat of God. This we believe on the authority of God's Word; but, Christians do not trace the origin of the soul by saying it is an *emanation* from it.

Human reason may refuse to believe in the doctrine of creation; but can human reason any more explain or accept the Vedic doctrine of three eternal Beings. "God, Soul and matter"? Brahmins have naturally abandoned this absurd doctrine: and so will

the Arya Somāj by and by.

The flippant reply of the *Patrika* to *The Epiphany* is characteristic. The *Epiphany* said, as we have said above, that "To say that there are three uncreated or three separate and independent entities, is to say that there are three Gods. Dayanandi's system therefore escapes Pantheism only to fall into Tritheism." To this the *Patrika* replies; "It would seem that the mere fact of the co-existence of matter and soul with God, is enough to entitle them to the position and majesty of God. The proposition laid down here is that coexistence of any number of things is equal to their identity. Let us extend this logic to the facts of every-day life. Animals and mountains are co-eval with man, hence animals and mountains are men. How absurd is the conclusion, &c."

Yes, and we say, *How absurd is this reply!* It is not a question of "co-existence" at all. It is a question of *eternal self-existence*, which is a very different thing. If we admit more than one First Cause, we cannot stop at three first causes, as the Arya philosopher does. There may be any number of first causes, all self-existent and all independent—everyone of which possesses the attributes of divinity. The Arya logic will not stand the test of reason.

Those who heard Dr. A. H. Ewing's lectures on the Bible Doctrine of the Holy Spirit will be glad to know that the outlines of his lectures have been printed. Apply to the author at Allahabad: Price two annas per copy.

MADE IN JAPAN

LIVING WITNESSES.

ANOTHER HINDU WHO CAME

THROUGH BRAHMOISM TO CHRIST:

The following remarkable story of a recent convert is told by a Missionary at Faizabad, the Rev. A. W. Baumann, in the Punjab Mission News. It gives us not only the inner history of a seeker after truth and peace, but also a curious glimpse into Brahmoism as it exists at Lahore, combining a mystical Deism with methods borrowed from the Salvation Army:

"Chuni Lal's parents lived for many years at Ferozepore, and he lived with them until 1881. Even in childhood he conceived a great aversion to the idolatry practised by his family and relations; especially to the bowing down before Jagu-Matá, the patron goddess, represented by a pucca brick wrapped up most carefully in a cloth. He objected also to most of the ridiculous rites and superstitious ceremonies observed on the day of his marriage. He was educated in the Government schools at Ferozepore and Lahore. The latter place he had to leave on account of bad health. He returned to Ferozepore to his parents, and was there employed for about three years as a clerk, or sometimes as a copyist in the district courts. About this time his religious life sank to a very low ebb, and his present opinion is that it could not have been much better than the life of an infidel. He lived to self, and was governed and led by selfish and wicked desires and motives only. Yet there were occasions when his conscience reproved him, and he felt that he could not go on any longer as he was, but must do something, to improve his moral character and condition. He began to read books of the Kabir sect, but without the desired result. He took up the books of the Arya Samajists, but found them also void of truth. He could not understand how the Vedas could be called the Word of God, and afterwards got exceedingly disgusted with the immoralities taught in their Satyarth Prakash.

In a journal of Kanhaya Lal, Alakh-dhari, a so-called Hindu reformer, Chuni Lal found some allusions to the Brahmo Samaj. His intellect found some satisfaction at last in the perusal of a monthly paper called Baradari Hind, edited by Pandit Shiv Narayan Agnihotri. The Pandit had been a teacher of drawing in the Government school at Lahore, and a Brahmo lay Missionary, but later on (1882) he became a Brahmo Sanyasi (devotee) and adopted the new name Brahm-badi Satyanand Agnihotri (i. e. he who

knows God, who rejoices at the truth, of the priestly caste.)

Chuni Lal became desirous of joining the Brahmos, and applied to the Secretary of the Sadharan Brahmo Samaj in Calcutta for admission into the Brahmo college, but was refused for want of funds. He became now more and more convinced of the evil of the caste system, and without being enjoined by any one he put away his 'janeu' (the sacred thread) and parted with his top-knot of hair, so sacred to every Hindu. The consequence was he had to undergo social persecutions from his relations and neighbours. In his distress he sought counsel and comfort from Pandit Agnihotri at Lahore, mentioning in his letter to him that he had renounced caste. The Pandit in reply expressed his disapproval of Chuni Lal's hasty action, but at the same time encouraged him to bear his persecutions patiently and to hold out bravely.

As there were no Brahmos at the time in Ferozepore to whom he could go for instruction, Chuni Lal went to Lahore in April, 1884, and was initiated into the Brahmo doctrines by the above-named Pandit, the Brahmo Gamaliel of the Panjab. A moral change for the better came over the young Brahmo convert. Although he did not know yet how to pray, but used written prayers, yet a "kind of negative peace," as he calls it, entered his heart. His parents in the meantime had been informed that their son had become a Christian at Lahore. No sooner did they hear this than they despatched their "parohit" (or family priest) to bring the truant back again, but in vain. His own brother then went, and by telling him a long story about his wife (which afterwards proved to be a pure fabrication) induced him to leave his new "guru" (spiritual guide) and to return to his parents and the bosom of his family. He did so (in May), but most reluctantly. His reception at home was anything but like that of the prodigal son. Lamentations, woes and weeping, scoldings and threats, followed each other in quick succession, a great crowd of outsiders looking on. However, at last he appeared to resume his work in the law courts. For several months he discharged his duties conscientiously, especially refraining from taking bribes. This did not suit his relatives in the least, as now his earnings were considerably less than formerly. Temptation gradually became too strong for him, and in September he again fell a victim to the bane of filthy lucre and bribes. In the proverbs of Solomon we find, "He that is greedy of gain

troubleth his own house, but he that hateth gifts shall live" (Prov. xv. 26).

To be continued.

Current Thought & Incident.

WHO WAS JESUS CHRIST?

(continued)

I. Consider this question in the light of His own teaching. By this I mean, read the Gospels, and from all Jesus said regarding Himself, say what impression did He intend to convey as to His own person. Remember I am not asserting the truth of His claims, but proposing merely to inquire into what His claims as a matter of fact were, in so far as we may fairly gather these from His own words. Nor do I dispute the possibility of giving a different meaning to His words, for I know, and most gladly acquiesce in the righteousness of the fact, that revelation is not demonstration, which necessarily overcomes even the truth-hater, but such evidence as by its nature may satisfy the truth-seeker. The criticism which is essential for our inquiry is that which will receive and not give a meaning. With such a principle, let the readers peruse any one Gospel—especially the Gospel of St. John—and in the presence of God say, Was it the intention of Jesus Himself to teach that He was human only, or that He was divine also?

Now, to illustrate what I mean, and to aid the reader to follow out this first branch of Scripture evidence for himself, let us look, for example, at the Sermon on the Mount. This wonderful portion of our Lord's teaching is most frequently referred to by those who profess to admire the precepts of the gospel, but not its "doctrines," and to accept of Jesus as a teacher of morality, though rejecting Himself as divine. Yet is it possible to hear that sermon even without perceiving a consciousness on the part of the speaker of an authority, a power, a dignity, which belonged to no mere creature? This is not so much brought forward in distinct doctrinal statements, but is assumed by Him, as that which gave to fact and doctrine all the additional authority which could be afforded by the lips of one who had come from God. Consider such words, for instance, as the following:—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Marvellous words indeed! Who is this, we naturally ask after hearing them, who at the general judgment is to be addressed by "many?" How should He be thought of at all amidst the awful solemnities of that day, and be singled out and appealed to as one of such authority and power? Who is this that is addressed as "Lord, Lord?" What "name" is this in which many prophesied, and by which many were able to cast out devils, and to do marvellous works? Who is this that utters the sentence, "Depart from me?" and who is He that such a sentence should be an object of dread, yea, the very climax of human woe? He who uttered these words was a poor man indeed, a Jewish artisan, at that moment seated on a grassy hill surrounded by many as poor and unknown as Himself! But did He wish to give the impression that He was nothing more? "The people were astonished at His doctrine, for He taught as one having authority, and not as the scribes." No wonder! For what scribe—what teacher—what apostle—what mere man who ever lived had authority to utter such words as those we have just read! (Read also in connexion with this Matt. xxv. 31-46.)

Almost every chapter in the Gospels contains similar assumptions, on the part of Jesus, of a dignity which was divine. Think of the following assertions from the Gospel of John, every portion of which is irradiated by the glory of His person:—"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you; and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest

thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. *He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.*" "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Again I ask, What impression regarding His own dignity were such words as these intended to convey? Consider them, and give an answer to God.

To be continued.

Below the Surface.

When the submarine *Fulton* in her recent trial sank below the surface she left the weather calm. She had not been long below, however, when a gale sprang up and the wind blew with a velocity of eighty miles. The defender *Columbia* was blown off the way, and considerably damaged, and much loss was wrought among other yachts and shipping generally. The English built vessel *Flottbek*, 3,000 tons, was wrecked on the Jersey coast, dashing into the iron pier at Long branch. The storm occasioned much anxiety for the fate of the *Fulton* and her crew. How far this was warranted may be judged from the circumstance that when the vessel rose to the surface after a record period of submersion—namely fifteen hours—her captain logged the following: Rose to surface at 10-30. Opened turret hatch, and learned that there had been a storm!

The Drink That Satisfies.

A certain Englishman living in India was such a regular and hard drinker that he was notorious among his fellows on that account. Indeed, it was his boast that he never touched water.

Several years ago, business required him to make a trip to Hong Kong. When off the Chinese coast the steamer on which he was a passenger and crew were lost, but the Englishman was one of those fortunate enough to find a place on a life raft. For three days he was tossed helpless on the storm-lashed waters, without anything to eat or drink. When nearly dead from privation and suffering, he was sighted by an opium steamer from Calcutta, and was picked up.

What was the first thing he asked for when he set foot on the deck of the vessel? A drink of water. The stewards offered him some liquor, but he felt such a disgust for it that he would not take a drop; and he never got over this feeling. In those days of shipwreck he learned properly to value pure water, and the old appetite for liquor never returned to him.

Selected.

How to Grow in Grace.—To grow in grace, you must learn to live more by faith in Christ. Learn to lean on Him. Walk in Him. Draw your spiritual life and nourishment from Him. No progress will be made by resolutions and efforts without living in and upon Him. To grow in grace, you must grow in a personal acquaintance with Him. You must know Him for yourself by the revelation of Himself to your own soul in His nature relations, and offices. This He has promised to you. This you must expect of Him. Precisely as you know more of Him, you grow more and more in grace. All your efforts to grow by fastings, duties, resolutions, and efforts will be in vain unless you learn to live by faith on the son of God.—Rev. C. G. Finney.

When the elevated railroad was first started in New York the people were a little timid about on it; so the proprietors of the road took great pleasure in apprising the public of the fact that this road had been subjected to a most abnormal and enormous tonnage, and that consequently people of ordinary weight might deem themselves quite safe in traveling over that road. I feel the same way about the four Gospels—that I can take my way to heaven above the din and dust of daily life because this elevated road has had all Germany upon it, and that as yet it has given no sign of instability.—Francis L. Patton.

Telegrams.

London, Feb. 15.

It is believed that there were only 600 Boers in front of the British columns in the Orange River Colony when the drive approached; the remaining 1,400 had already broken back.

London, Feb. 16.

One hundred and twenty Mounted Infantry, patrolling Klip River, in searching for Boers who had escaped with De Wet, surrounded a farm, from which a single Boer fled. The troops pursued him to a kopje, where they fell into a trap and were exposed to heavy fire on three sides. The officers made a gallant effort to hold an untenable position till overpowered. Twelve were killed and 48 wounded.

Calcutta, Feb. 17.

A special telegram to the *Indian Daily News* says:—

Boer officers who have been recently captured declare that there are still 12,000 armed Boers in the field, and that their subjugation will be a matter of great difficulty, as they have ample supplies.

Calcutta, Feb. 15.

Prince Henry has sailed for America on board the liner *Kronprinz Wilhelm*.

Calcutta, Feb. 17.

A special telegram to the *Englishman* says:—

The Chamberlain-Buelow controversy has been succeeded in Anglo-German diplomatic amenities by an equally unedifying dispute as to who initiated the proposal for a joint European representation to the United States at the time of the Spanish-American war. It has been stated officially at Berlin that the British Ambassador at Washington was the author of the proposal. Lord Cranborne in the House of Commons yesterday gave this assertion an emphatic and unqualified contradiction, adding that the moment that the proposal reached it the British Government refused to entertain it.

London, Feb. 15.

The leading industrial and commercial bodies in Japan are arranging entertainments to signalise the conclusion of the treaty with Great Britain.

London, Feb. 16.

Two hundred bodies have been recovered from those killed in an earthquake at Shemakha in Transcaucasia. Hundreds are missing and the shocks continue.

London, Feb. 15.

Work is at a standstill in Trieste. All workmen, numbering 20,000 are on strike. The troops fired on the rioters, killing five and wounding many.

London, Feb. 16.

Rioting was renewed in Trieste yesterday the mob insisting that every house should display mourning. The troops were again called out, and fired on the mob, killing six and wounding thirty.

Martial law has been proclaimed at Trieste.

Calcutta, Feb. 17.

A special telegram to the *Indian Daily News* says:—

A series of successful experiments are reported with an intention which promises to revolutionise present locomotive methods on railways. By its means it is possible to double the propelling power of an engine without increasing its consumption of coal.

The experiments have attracted much interest in railway circles in England, on the Continent and in America.

London, Feb. 17.

The Boer delegates, Wolmarans and Wessels, have sailed for New York and land simultaneously with Prince-Heinrich.

The mounted Infantry at Klip River were mostly fresh from home and unused to Boer tactics. Their killed included Major Dewell, who was commanding the party.

Details of the recent big drive when De Wet escaped, show that 300 Boers were captured, and 31 killed and wounded.

Lord Kitchener reports that during the week 22 Boers have been killed and wounded, and 245 made prisoners or surrendered.

London, Feb. 17.

The *Times* says it appears that the assent of Russia and Germany to the agreement regarding the tariff was signified since the Cable Committee's report was presented.

London, Feb. 17.

Mr. Arnold Forster, replying to a question in the House of Commons, said that Wei-hai-Wei would still be used as a naval base for many purposes.

London, Feb. 17.

Order has been restored at Trieste. Many Socialists have been arrested there for inciting the riots.

London, Feb. 17.

The American Senate has ratified the treaty for the cession of the Danish West Indies to the United States.

London, Feb. 17.

It is estimated that two thousand have perished in the Shemakha district and 25,000 are homeless.

A volcano is now in a state of eruption near Shemakha.

London, Feb. 17.

Captain Knowles, Indian Staff Corps, has been severely wounded in an engagement with the Aros.

London, Feb. 18.

A crowded and enthusiastic meeting has been held at Melbourne at which the Mayor presided, the Federal and Victorian Premiers and Mr. Reid, Leader of the Opposition, being present. Resolution of confidence in the Government's war-policy were adopted.

London, Feb. 18.

Mr. Chamberlain, replying to a question in the House of Commons regarding the proposed exclusion of lascars from Australian mail steamers, said "we cannot prescribe for the Commonwealth Parliament the conditions of its mail contracts."

London, Feb. 18.

The New Zealand Government has cabled to the Imperial Government congratulating them on the Japanese alliance, which they regard as of the most beneficial bearing to Australia.

London, Feb. 18.

Mr. Chamberlain, replying to a question in the House of Commons, said that General Lugard had sent a force under Colonel

Morland to Bornu to enquire into the circumstances of the killing of Fadel-Allah, and to re-establish peace and order.

London, Feb. 18.

In the Reichstag Baron Richthofen said that a German battalion was still required at Shanghai owing to the importance of this point d'appui to Germany in the absence of a nearer base. The Government, while preserving Germany's position there, would, as far as possible, consider the financial resources of the Empire.

London, Feb. 18.

A general strike has taken place at Barcelona, which it is believed has been formed by Anarchists. Business is paralysed. The strikers number eighty thousand, and frequent collisions are taking place with the troops. The casualties on the rioters' side are variously estimated at from 38 to 75 killed and wounded.

London, Feb. 18.

Maclaren's team scored 99 in the second innings. The Australians won the match by seven wickets.

London, Feb. 18.

The death is announced of Field Marshal Sir Neville Chamberlain and of the Rev. Newman hall.

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